Shaykh Rabīʿ bin Hādī's Advice Regarding Daʿwah

AND CAUTIONING AGAINST EXAGGERATION

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1. Introduction

All praise is due to Allāh, the Lord of the Worlds, and may the ṣalāt and salām be upon His Final Messenger. To proceed:

In a recently distributed audio recording[1], Shaykh Rabīʿ bin Hādī warned against the exaggeration and extremism that has entered into the arena of Salafiyyah, likening some of what has arisen from certain directions to the exaggeration found with the Sūfīs and Rāfiḍīs[2], alluding to what is found with al-Ḥajūrī and his followers. Within this recording the Shaykh presents some valuable advice in relation to the Salafī daʿwah. The Shaykh also expresses his dislike of certain titles which have been applied to him, considers this to be a type of exaggeration and advises that such titles be abandoned.

A translation of this valuable advice is provided herein within the framework of a neglected yet important historical context through which the opportunistic behaviour of certain factions (in whose hearts there is little value for the Shaykh's refutations against callers to misguidance) will become readily apparent. As for the Salafīs who value the Salafī methodology and its

[1] I have been unable to verify the date of the recording, however, it appears and has been suggested this is an old recording possibly dating back to around 2004.

[2] Shaykh Rabīʿ said of al-Ḥajūrī's followers, "His students are exaggerationists (ghulāt), with an exaggerationism that has no equal" and "The most harmful of people to the Salafi daʿwah." Refer to http://alhajuri.com

foundations (ʾuṣūl), they are consistent and promote all of the Shaykhs advices, warnings and refutations whether in relation to slackness, softness and negligence (the path of the **Mumayyiʿah**) or in relation to harshness and extremism (the path of the **Ḥaddādiyyah**). Their writings and translations over the years are a testimony to this. However, there is a clear pattern observed in the activities of those who make an apparent attachment to the Shaykh but have demonstrated their historical resistance or resentment towards the clarity provided in the Shaykh's beneficial and precise refutations against the people of falsehood. These people criticize and warn against the Salafīs who value the truth and clarity provided in the writings of Shaykh Rabīʿ for no reason except that they translate, spread and distribute the refutations of the Shaykh.

Abū ʿIyāḍ Amjad Rafīq
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2. Historical Background

Through the 1990s schemes were implemented by individuals upon the methodologies of al-Ikhwān al-Muslimīn in order to undermine the Salafi Scholars, to remove the trust held in them and to incite against the Rulers (particularly in the Gulf countries). Part of this agenda required removal of the separating barriers between Ahl al-Sunnah and Ahl al-Bidʿah so as to gather the large numbers required to facilitate these objectives. These activities were founded upon ideological viewpoints derived from the books of Sayyid Qutb and the methodologies and political activities of Ḥasan al-Bannā.

Shaykh Rabīʿ bin Hādī played an instrumental role in exposing and warning from the various offshoots and segments of this movement such as the **Quṭbiyyah**, the **Takfīriyyah**, the **Surūriyyah**, the **Ḥaddādiyyah** and others whose orientations comprised both extremism (ifrāṭ, ghuluww) and negligence (tafrīṭ, taqṣīr). Many of the Major Scholars at the time were not fully aware of the realities of some of these callers (duʿāt), at least not until towards the end of the decade. As a result, much confusion arose following the first Gulf War in 1990 when many of these groups took their opportunity to come out and openly call to their doctrines and methodologies. Because the Major Scholars never knew the realities at the beginning, these callers and their followers used stratagems to cast aspersions upon Shaykh Rabīʿ and his efforts in defending the methodology of the Prophets and and methodologies of the Salaf. The confusion in these affairs persisted until around 1997 when the tide turned.

The Major Scholars, in particular Shaykh Bin Bāz, Shaykh al-Albāni, and after them, Shaykh Ibn al-ʿUthaymīn acknowledged that the truth was with Shaykh Rabīʿ, that he was more knowledgeable of them regarding these callers, that he is an Imām in the Sunnah and leader in the field of criticism and verification as it relates to methodologies and men, and that those who revile and criticize him are either ignorant of the realities or followers of desires. What follows is a documentation of some of their statements in this regard.

In this brief treatise, I have chosen the statements of only four scholars, **Shaykh Bin Bāz**, **Shaykh al-Albānī**, **Shaykh Ibn al-Uthaymīn** and **Shaykh Muqbil**, because they were the Major Scholars who passed away within a very short time of each other[3] during a critical juncture in time as it relates to the clarity of the Salafī Daʿwah and its foundations (ʾuṣūl). The speech of these Scholars held weight and was taken with acceptance. Thus, when they spoke in defence of what Shaykh Rabīʿ had stood to perform of jihād against the deviants and innovators, vindicating him, it was a smiting of those innovators[4] and those following them upon falsehood and there was no room left for any argument or maneuvre. By this time the lines were clearly drawn between **a)** those feigning Salafiyyah outwardly whilst being upon the methodologies and innovated principles of

[3] Shaykh Bin Bāz was the first to pass away in May 1999, followed by Shaykh al-Albānī in October 1999. Shaykh Ibn al-ʿUthaymīn in January 2001 and Shaykh Muqbil died later in the same year. May Allāh have mercy upon them all.

[4] Such as ʿAbd al-Raḥmān ʿAbd al-Khāliq, Salmān al-ʿAwdah, Safar al-Ḥawālī, Adnān Arʿūr and others.

Ikhwān[5] and **b)** those upon Salafiyyah in ʿaqīdah, manhaj, daʿwah, walāʾ and barāʾ.

However, **a third orientation** manifested itself around the time those Major Scholars passed away (at the turn of the century) and this orientation was represented chiefly by Abū al-Ḥasan al-Maʾribī. This orientation is one of indifference to the refutations and warnings of the Scholars of Ahl al-Sunnah against the deviants and innovators or worse, challenging and questioning these refutations and warnings despite them being firmly established and verified. This naturally had implications upon the clarity of the daʿwah and in also distinction in matters of loyalty and disloyalty (al-walāʾ and al-barāʾ). The consequences of this approach were a diluting, softening and dissolving of the truth and blurring the clear distinction between the Sunnah and its people and bidʿah and its people.[6] It appears that this faction was always upon this orientation but the presence of the Major Scholars and fear of their speech prevented this faction from coming out openly with principles that were either identical to

[5] We are referring to ʿAbd al-Raḥmān ʿAbd al-Khāliq whose errors were also refuted by Shaykh Ibn Bāz (refer to http://ikhwanis.com for details), Salmān al-ʿAwdah, Safar al-Ḥawālī and ʿAdnān ʿArʿūr.

[6] This approached and methodology was recognized as tamayyuʿ and tamyīʿ (softening, melting, dissolving). Shaykh ʿUbayd al-Jābirī explains, "It is the opposite of proclaiming and standing up openly for the truth. It is the complete opposite of this. The *mumayyiʿ* therefore, is the one who does not proclaim and stand up openly for the truth and does not speak with it. Rather he comes with approaches that waste the opportunity for those who speak the truth and openly proclaim it." Refer to the ebook, "**The Crime of Tamayyʿ Upon the Salafī Manhaj**" by Shaykh ʿUbayd. These people are also referred to as "deserters" since they desert the people of the Sunnah and Jamāʿah when it comes to taking firm stances.

or subtle variations of the principles of those who preceded them such as ʿAdnān ʿArʿūr[7] and Salmān ʿAwdah.

However, when those Major Scholars passed away, Abū al-Ḥasan al-Maʾribī came out more boldly and effectively announced a revolution against Shaykh Rabīʿ, something he never would have had the bravery and courage to do had those Major Scholars still been alive. Armed with a stock of innovated principles[8] in the same vain as those before him, he began mobilizing and gathering the youth against Shaykh Rabīʿ.

What exposed this orientation and made it clearly defined in the eyes of Ahl al-Sunnah was the tribulation of **Muḥammad al-Maghrāwī** who had been expounding the ideas of the Khārijites and Takfīrīs in his lectures and writings.[9] When it transpired that al-Maghrāwī and his statements had been refuted by Shaykh Aḥmad al-Najmī[10], Shaykh Ibn al-ʿUthaymīn[11], Shaykh Zayd al-

[7] ʿArʿūr's principles were refuted by Shaykh Ibn al-ʿUthaymīn and he was also refuted by Shaykh al-Fawzān for his defence of Sayyid Quṭb. Theses principles were aimed at defending or shielding the innovators such as Sayyid Quṭb from criticism and refutation. The books of these innovators were important for nurturing the youth upon the ideologies required to help implement their political agendas and hence, mechanisms (in the form of principles) were put in place to help shield those innovators.
[8] Many of them had already been refuted by the Major Scholars such as Shaykh Ibn al-ʿUthaymīn, Shaykh al-Fawzān, Shaykh Ibn Bāz, however, they were reformulated and expressed in different ways. The aim of them all was to challenge, question and reject the established and verified criticisms and refutations of Salafī Scholars against deviants and innovators.
[9] In fact, he had statements equivalent and worse than Sayyid Quṭb in takfīr and ascribing hypocrisy of disbelief to the entire ummah.
[10] The Shaykh said, "It has become established with me that he is a Takfīrī."
[11] The Shaykh said, "This man is a revolutionary, he does not understand the true state of affairs, beware of this man and his likes."

Madkhalī and others[12] and al-Maghrāwī showed stubborn resistance, rather than supporting the warnings of these Scholars and maintaining the unity of the ranks of Ahl al-Sunnah, Abū al-Ḥasan al-Maʿribī revealed his reality[13], employing his principles as a means of rejecting what the Scholars had stood to perform of the obligation of making the truth clear. Many of the principles innovated by al-Maʾribī were aimed at justifying this particular behaviour. Many years later, ʿAlī Ḥasan al-Ḥalabī came out in the same vain with numerous false principles the objectives of which were the same. Namely, to justify their continued cooperation and friendship with Innovators such as ʿAdnān ʿArʿūr whose affair had already ended and to justify their liasons with Iḥyā al-Turāth.[14]

Many of those ascribing to Salafiyyah got put to trial through al-Maʿribī partly because some of the people of knowledge, not fully aware of the realities, made objections against the refutations of Shaykh Rabīʿ.[15] However, in the decade prior,

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[12] Their statements were documented in the book *Madā Taʿthīr ʿIlāqat al-Maghrāwī bil-Quṭubiyyah* (The Extent of the Effects of al-Maghrāwi's Connections with the Qutubiyyah) by ʿUthmān bin Sayyid Aḥmad bin al-ʿUmayrī.

[13] This was also the starting point of the reality of ʿAlī Ḥasan al-Ḥalabī and Salīm al-Hilālī being uncovered. They maintained ties with al-Maghrāwī, al-Maʿribī and Iḥyā al-Turāth (an Ikhwānī organization in Kuwait) and preferred that type of company and the wealth it offered than stand with the truth and its people.

[14] This was despite acknowledging and admitting the serious errors and mistakes of these Innovators. This is a clear violation of the Salafī manhaj and the Salaf would count those who kept company with Innovators after the affair became clear as being from amongst them.

[15] Shaykh ʿAbd al-Muḥsin al-ʿAbbād (hafidhahullāh) wrote a book "*Rifqan Ahl al-Sunnah bi Ahl al-Sunnah*." This is a very beneficial book and contains valuable advice as to how Ahl al-Sunnah should behave with genuine errors arising from Ahl al-Sunnah. However, as some of the Scholars and students of

Shaykh Rabīʿ was more knowledgeable than Shaykhs al-Albānī, Ibn Bāz and Ibn al-ʿUthaymīn regarding the Quṭbiyyah and he was vindicated by the end of that previous decade when a consensus appeared from those Major Scholars with respect to those who had been spoken against. Similarly, Shaykh Rabīʿ was vindicated again when the realities of Abū al-Ḥasan al-Maʿribī became clear when the revolutions appeared in Egypt and al-Maʿribī brought out into the open that which he had been concealing and for which his futile principles were innovated.[16]

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knowledge have explained, the book is out of place in relation to al-Maʾribī because Shaykh Rabīʿ had been advising al-Maʾribī privately since 1998 in relation to errors which appeared in his book *al-Sirāj al-Wahhāj*. This is the way of the Shaykh, to always advise in private for years and to give every opportunity. Playing games for a while, al-Maʾribī eventually launched his revolution after the Major Scholars had passed away. Shaykh Rabīʿ was more insightful than Shaykh ʿAbd al-Muḥsin al-ʿAbbād in these affairs and it became clear by 2002 that al-Maʾribī chose misguidance and intended evil for the daʿwah of Ahl al-Sunnah. As Shaykh Muqbil said "From the most insightful of people of the jamāʿāt (partisan groups) and the taint (dakhan) of the jamāʿāt in this era, is the brother, the Shaykh, Rabīʿ bin Hādī (may Allāh protect him). To whomever Shaykh Rabīʿ says that he is a Ḥizbī, then after the passing of days it will be uncovered to you that he is Ḥizbī, you will remember that. At the beginning of his affair, a man may conceal himself (in terms of what he is upon), he does not like to be uncovered, however when he becomes strong and gains followers and (he is certain that any) speech about him will not harm him if he now openly manifests what he has with him."

[16] His interviews on satellite TV channels revealed his true and real intentions all along behind his futile principles that were recognized by Shaykh Rabīʿ and others. He made clear that he permits revolt (khurūj) against a ruler that has not left Islām, that Ḥasan al-Bannā was upon the path of the Salaf, that al-Ikhwān al-Muslimīn are upon the uṣūl of Ahl al-Sunnah wal-Jamāʿah, that a democratic apparatus is permissible in the Sharīʿah (in order to keep an eye on the ruler) and that unity should be brought about between factions such as the Ikhwān, the Ṣūfīs and others upon the thawābit (a term borrowed from the Quṭbī Ṣalāh al-Ṣāwī), meaning unchanging, agreed upon foundations of the religion. This is another way of stating the golden principle of Ḥasan al-Bannā, *let us cooperate in that which agree and pardon each other in that*

However, there were factions amongst the Salafīs who did not really value clarity in issues of methodology and just like many were influenced by the positions of Shaykh Ibn Jibrīn[17] and Shaykh Bakr Abū Zayd[18] in the 1990s in the issue of Sayyid Quṭb, many of them were affected by the position of certain Shaykhs who did not possess the insight of Shaykh Rabīʿ and did not agree with his criticisms against a people who feigned Salafiyyah but were in reality upon the ways of ʿAdnān Arʿūr, Salmān al-ʿAwdah and others from the Quṭbiyyah, Turāthiyyah. These individuals had won the trust of some of the Salafī Shaykhs and they used this as a protective shield in order to cause confusion.[19]

Just as Shaykh Rabīʿ refuted those who took the path of negligence, that of tamayyuʿ (softening, compromising the Salafī manhaj), he also refuted those who took the path of extremism,

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which we disagree. For more details in this matter and documentation refer to the article at http://themadkhalis.com/md/?nvskb.

[17] He allied with the Quṭbiyyah and Surūriyyah and was refuted by Shaykh Aḥmad al-Najmī who also declared him outside of Ahl al-Sunnah for his persistent defence of the Ḥarakiyyīn.

[18] Shaykh Bakr Abū Zayd (raḥimahullāh) erred by making only a scant reading of Sayyid Quṭb's works and on that basis taking issue with Shaykh Rabīʿs refutations. He wrote a private letter of advice (but not sent) which was taken from his office without permission and openly distributed. This caused confusion at the time, but Shaykh Rabīʿ wrote a reply in his book *al-Ḥadd al-Fāṣil* and adequately replied to Shaykh Bakr Abū Zayd. When you consider the fact that all the Major Scholars, by the end of the 1990s, were on the side of Shaykh Rabīʿ (in supporting his refutations of Sayyid Qūṭb), then the position (and letter) of Shaykh Bakr Abū Zayd was rendered void. However, the people of desires continue to use that incident, right until this very day to undermine and attack Shaykh Rabīʿ.

[19] These were the same types of dynamics that were taking place during the fitnah of the Quṭbiyyah during the 1990s. Many of those Quṭbiyyah, because they had been involved in daʿwah work previously, were still held in trust by the Major Scholars and they used this to their advantage.

namely the Ḥaddādiyyah.[20] The Shaykh recorded many cassettes in refutation of **Maḥmud al-Ḥaddād** when he and his faction first appeared and he wrote a book against **ʿAbd al-Laṭīf Bāshmīl**.[21] After the tribulation of al-Maʿribī, Shaykh Rabīʿ advised and then later refuted **Fāliḥ al-Ḥarbī** for his extremism and in whose company there were found Ḥaddādiyyah and former takfīrīs intending harm upon the Salafī daʿwah.[22] Thereafter the Shaykh refuted **Fawzī al-Baḥrainī** who was also upon this path. More recently there appeared the tribulation of **Yaḥyā al-Ḥajūrī**[23] who exceeded those who came before him in his crude and vile insults against the Scholars of Ahl al-Sunnah and the exaggeration (ghuluww) made in his person by his students.[24]

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[20] Named after Maḥmud al-Ḥaddād. The origin of this sect lies with the Takfīrīs and Ikhwanīs and they followed a path of extremism in reviling the Scholars of Ahl al-Sunnah or Scholars of the past who had errors, making unfounded tabdīʿ of them, coupled with exaggeration (ghuluww) regarding themselves and their own status and position as scholars.

[21] Titled *Izhāq ʾAbāṭīl ʿAbd al-Laṭīf Bāshmīl*.

[22] The Shaykh mentioned this to us (brothers from Maktabah Salafiyyah) in a private gathering in his house in Makkah in 2004.

[23] Refer to http://alhajuri.com for more details.

[24] The ghuluww in the person of al-Ḥajūrī exceeded all bounds and has no equal in the history of Ahl al-Sunnah. This is leaving aside the many mistakes of al-Ḥajūrī in matters of ʿaqīdah and his evil statements regarding the Companions of Allāh's Messenger (ṣallallāhu ʿalayhi wasallam) from which he has not made a legitimate sharʿiyy repentance. His behaviour also led to splitting of Ahl al-Sunnah in Yemen. All of this was initiated by his extremism in accusing others of ḥizbiyyah on very flimsy grounds. For all of these reasons, Shaykh Rabīʿ declared him a Ḥaddādī and Shaykh Muḥammad al-Waṣābī declared him an innovator and all the scholars of Yemen who are from the students of Shaykh Muqbil, as well as the generality of the Salafi Shaykhs in the various lands are united in their stance regarding al-Ḥajūrī and his fanatical followers.

What has preceded indicates that Shaykh Rabīʿ has been outspoken against both negligence (tamyīʿ, taqṣīr, tafrīṭ) and extremism (ghuluww, ifrāṭ) and both of these orientations have principles and foundations behind them.

For the sake of completion, it is important to mention **a fourth orientation** that also appeared over the past few years. In this orientation, a people who are not like the firmly-rooted scholars and who are not thoroughly grounded entered into the field to speak about matters they are not qualified in. They attempted to treat problems for which they did not have the necessary insight and experience. Hence, when they spoke and wrote about the trials and tribulations affecting Ahl al-Sunnah, they were not precise and unwittingly laid down principles,[25] conditions[26] and generalizations which were incorrect.[27] Further, they did not separate between the erroneous and the correct person, the oppressor and the oppressed, the guilty and the innocent and as a result brought unnecessary confusion into the field after the affairs were already clear. From such people is **Ibrāhīm al-Ruhāylī** who authored a book in trying to deal with the problems affecting Ahl al-Sunnah. He was corrected and advised by Shaykh Rabīʿ in this regard in the book *Bayān Mā Fī Naṣīḥah Ibrāhīm al-Ruḥaylī Min al-Khalal wal-Ikhlāl*. He was also criticised by Shaykh ʿAbd Allāh al-Bukhārī and Shaykh ʿUbayd al-Jābirī and Shaykh Muḥammad bin Ḥādī for numerous other errors.

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[25] Such as the claim that shortcomings in manners and behaviour expel a person from Ahl al-Sunnah.

[26] Conditions that made it extremely difficult for anyone to enjoin the good and forbid the evil, to refute errors and falsehood and to bring about Shariʿah objectives through boycotting where that is legitimately justified and sanctioned.

[27] And which gave tactical benefit to the enemies of the Sunnah in fact.

It is important to keep in mind the different orientations that have been produced as a result of all of these tribulations over the past two decades. There are **Salafīs** who adhere to the ʿuṣūl in ʿaqīdah, manhaj, daʿwah, walāʾ and barāʾ. They understand and know how to treat and resolve the apparent conflicts that appear when scholars differ in their statements and rulings about men and they take the correct positions following the evidence, being guided by the foundations of the Salafī methodology.[28] There are the negligent (**Mumayyiʿah**) who waste the foundations of Ahl al-Sunnah and innovate their own principles aimed at justifying their friendship with Innovators whose deviation and misguidance has become clear. There are the extremists (**Ḥaddādiyyah**) who wage war against Ahl al-Sunnah, oppressively expelling them from Ahl al-Sunnah on grounds that do not even warrant such behaviour.[29] They also manifest and evil type of exaggeration (ghuluww). Finally, there are the fence-sitters or deserters (**Mukhadhdhilīn**) who do not take a firm position and support their brethren amongst the Scholars from Ahl al-Sunnah when the truth is with those Scholars. Each of these three groups will make use of the advice of Shaykh Rabīʿ for their own objectives which is to belittle the status of the Shaykh as a means of discrediting his refutations of those to whom they are allied.

[28] These are the very foundations that the Mumayyiʿah such as ʿAdnān ʿArʿūr, Abū al-Ḥasan al-Maʾribī and ʿAlī Ḥasan al-Ḥalabi have been attempting to destroy and distort.

[29] Such as permitting the use of videos for daʿwah and asking for donations for projects of goodness such as mosques.

3. Important Books Authored by Shaykh Rabīʿ

In the decade between 1990 and 2000 Shaykh Rabīʿ authored numerous important works in defence of the Salafī ʿaqīdah and manhaj and some of them comprise groundwork for the critiques of the errors of the Mumayyiʿah who appeared between 2000 and 2010.[30] From the most significant of these books in that time period are the following:

Manhaj al-ʾAnbiyāʾ fī al-Daʿwah ʾilā Allāh. *The Methodology of the Prophets in Calling to Allaah*. This book comprises a defence of the methodology of the Prophets in calling to Allāh from those who had distorted and misrepresented it such as Abū Aʿlā Mawdūdi, Muḥammad Surūr, Sayyid Qūṭb and others. They had portrayed the daʿwah of the Prophets as one of revolutions in order to topple the tyrants. In reality, these 20th century callers were affected by Marxism and Communism and entered revolutionary methodologies into their daʿwah work. As a result of this book the Shaykh was reviled and vilified by the Ikhwānīs, Takfirīs, Qutbīs, Surūrīs and others.

ʾAḍwāʾ ʾIslāmiyyah ʿalā ʿAqidah Sayyid Quṭb wa Fikrihī. *Islamic Illuminations Upon the Creed and Ideology of Sayyid Qutb*. Refuting Sayyid Quṭb was one of the boldest and most courageous endeavours taken by any Scholar in the latter half of the 20th century. The veneration of the Ikhwānīs for both

[30] Such as al-Maʿribī and al-Ḥalabī.

Ḥassan al-Bannā and Sayyid Quṭb represents the extremity of ghuluww (exaggeration) and it was the decision to refute Quṭb[31] that brough the greater amount of wrath upon Shaykh Rabīʿ from the biased partisans (Ḥizbiyyūn). In this book the Shaykh defended the Islāmic ʿaqīdah from the doctrines of the Khārijiyyah, Murjiʾah, Jahmiyyah, Muʿtazilah, Ashʿariyyah, Jabariyyah, Rafiḍah, Ḥulūliyyah, Ittiḥādiyyah, Ishtirākiyyah (Socialists) and others, all of which are found in the books of Quṭb. These books are distributed the world over, in the millions, indicating that this poison was widespread and none had stepped forward to neutralize it .[32]

Maṭāʿin Sayyid Quṭb Fī Aṣhābi Rasūlillāh (Ṣallallāhu ʿAlayhi Wasallam). *The Revilements of Sayyid Qutb Upon the Companions of Allāh's Messenger*. In this book, the Shaykh defended the honour of ʿUthmān (raḍiyallāhu anhu), Muʿāwiyah, Abū Sufyān and his wife Hind, ʿAmr bin al-ʿĀṣ and others (raḍiyallāhu ʿanhum) from "the malice of the idolatrous western civilisation manifesting explosively in the heart of one who proclaims defence of Islām and Jihād in its path" to use the words of Allāmah Maḥmūd Shākir regarding Sayyid Quṭb written 50 years go. This incensed the Quṭbiyyah even further and brought more wrath upon the Shaykh.

Al-ʿAwāṣim Mimmā Fī Kutub Sayyid Quṭb Min al-Qawāṣim. *Defences Against The Calamities in the Books of Sayyid Quṭb*. In

[31] The Shaykh after trying to rectify and reform the Ikhwān, experienced the ghuluww they had in Sayyid Quṭb and his works and saw it necessary to refute his many serious errors. This was all the more pressing because of the propaganda being made for his books and raising him as an "Imām of Guidance" as was claimed by Salmān al-ʿAwdah and comparing him with Ibn Taymiyyah and Ibn ʿAbd al-Wahhāb as was done by Safar al-Ḥawāli.

[32] Such as his commentary on the Qurʿān, al-Dhilāl.

this book the Shaykh exposed Sayyid Quṭb's attempts to incorporate Marxist Socialist ideas into the Sharīʿah, abolish aspects of the Sharīʿah and his claim that Islām fights for freedom of religion by granting equality to all and protecting their rights.[33]

Manhaj Ahl al-Sunnah wal-Jamāʿah Fī Naqd al-Rijāl wal-Kutub wal-Ṭawā'if. *The Methodology of Ahl al-Sunnah in Criticising Men, Books and Groups*. The Shaykh wrote this book to demolish one of the great foundations of the false claimants to Salafiyyah which is their innovated principle of al-Muwāzanah[34]. This was a great and monumental book for its time and it established the true and real methodology of Ahl al-Sunnah, the Ahl al-Ḥadīth in this particular field.[35]

Jamāʿah Wāḥidah Lā Jamāʿāt, Ṣirāt Wāḥid Lā ʿAsharāt. *A Single Group, Not Many and a Single Path, Not Tens of Them*. This was a refutation of the Ikhwānī, pluralistic daʿwah of ʿAbd al-Raḥman ʿAbd al-Khāliq[36] who was claiming that the existence of

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[33] The Shaykh continued writing against Sayyid Quṭb in light of the fanatical extremism and exaggeration his followers continued to show, indicating that they are far, far removed from the ʿaqīdah of the Salaf and loving and hating for its sake.

[34] The claim that when one criticises any person he must mention his good points so as not to be unjust. This principle was aimed at defending people like Sayyid Quṭb and Ḥasan al-Bannā in particular, but more broadly, the various Ikhwānī callers posing as Salafīs, so as to deflect and shield them from such criticism that would be harmful to their overall daʿwah and political agendas.

[35] The book was supported by Shaykh ʿAbd al-ʿAzīz bin Bāz who, due to shortage of time, delegated Shaykh ʿAbd al-ʿAzīz al-Rājihī to review it and then later wrote a letter to Shaykh Rabīʿ indicating his pleasure and support. Refer to the introduction of Shaykh Rabīʿ's book.

[36] ʿAbd al-Raḥman ʿAbd al-Khāliq was simply continuing the work of Ḥasan al-Bannā for a specifically Salafī audience. He left Egypt for Kuwait in the 1960s,

multiple groups and parties is a positive thing for the ummah as it indicates is vitality and brings about an element of helpful competition. He claimed that parties like al-Ikhwān, Tablīgh and Hizb al-Taḥrīr are not from the deviant sects and that they can be cooperated with. Shaykh Ibn Bāz also refuted ʿAbd al-Raḥman ʿAbd al-Khāliq for justifying the presence of parties and groups.[37]

Ahl al-Ḥadīth Hum Ṭāʾifah al-Manṣūrah wal-Firqah al-Nājiyah, Ḥiwār Maʿa Salmān al-ʿAwdah. *The People of Ḥadīth Are the Aided Group and the Saved Sect, A Dialogue with Salmān al-ʾAwdah*. Salmān al-ʿAwdah took another angle in trying to legitimize the various groups, parties and sects by differentiating between the Aided Group[38] and the Saved Sect[39]. He claimed that the people of sound ʿaqīdah and methodology are the aided group and they have a special distinction in this regard whereas the saved sect is more broad and incorporates all the various factions. This was another attempt to legitimize the various deviant groups and sects and justify cooperation with them for political agendas. The Shaykh was perceptive and correct in what he wrote almost 20 years ago for today we see Salmān al-ʿAwdah calling to a "civic" Islām and happily collaborating with sufīs, shiʿahs, liberalists and modernists in undermining the scholars and rulers.

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a time when many of the people of ḥizbiyyah left for the Gulf countries for greener pastures where they could spread their takfīrī, ḥarakī ideas and movements, after seeing the situation of Egypt was not conducive.

[37] Refer to http://ikhwanis.com/?bawmfvs.

[38] Mentioned in various aḥādīth as *al-ṭāʾifah al-manṣurah*.

[39] Mentioned in the aḥādīth of splitting that indicate one group from seventy-three that are saved from the Fire.

Inqiḍāḍ al-Shuhub al-Salafiyyah ʿalā ʾAwkār ʿAdnān al-Khalafiyyah. *The Hurtling Salafi Blazing Meteors Against the Khalafī Retreats of ʿAdnān*. The Shaykh refuted the numerous attempts of ʿAdnān ʿArʿūr to portray Sayyid Quṭb as having proceeded on a sound Salafī manhaj and to shield him from criticism and likewise his use of false principles to achieve this end. The Shaykh cites Shaykh Ibn al-ʿUthaymīn's refutation of the principles of ʿArʿūr in this book and exposes in detail the ghuluww (extremism) that ʿArʿūr showed towards Sayyid Quṭb, portraying him in a better light than Shaykh Bin Bāz and others, and comparing him to Ibn Taymiyyah and Ibn al-Qayyim.

The historical matters for which these books were authored are of great significance in retrospect because they help to expose the realities of Abū al-Ḥasan al-Maʾribī and ʿAlī Ḥasan al-Ḥalabī and their likes. By way of example, despite the absolute clarity about the innovator and blazing Quṭbī, ʿAdnān ʿArʿūr, they continued their friendship with him, making all sorts of flimsy excuses, such as "he is listening to our advice", "he is slowly changing" and other such statements.[40] This is after ʿArʿūr had the proof established against him and rejected the proof and after all the major Scholars had concurred on the misguidance and ignorance of Sayyid Quṭb. In reality what tied all of these people together is the organization of Iḥyā al-Turāth[41] and the

[40] Abu Hurayrah (raḍiyallāhu ʿanhu) said, the Messenger of Allāh (ṣallallāhu ʿalayhi wasallam) said, "*A person is upon the deen of his friend, so let each one of you look at whom he befriends*." Ṣaḥīḥ. Refer to Silsilah al-Ṣaḥīḥah of al-Albānī (no.927). Abū Dāwūd al-Sijistānī said, "I said to Abū ʿAbd Allāh Aḥmad bin Ḥanbal: I see a man from Ahl al-Sunnah with a man from Ahl al-Bidʿah. Shall I leave his speaking to him? He said, 'No, inform him that the man that you saw him with is a person of innovation, so if he leaves him, then speak to him, otherwise treat him the same as him'." Ṭabaqāt al-Ḥanābilah (1/160).

[41] This is an Ikhwānī organization that is aimed to undermining the Salafīs and thteir Scholars whilst pushing the agendas of the Ikhwān. They show an

wealth which it brandishes and uses to rope in callers into its snares. So whoever has a weak resolve in standing up for the truth and making loyalty and disloyalty around it will be inclined towards them and consider his personal subjective daʿwah interests to be of higher priority than the wider, objective daʿwah interests that impact the Salafi daʿwah and the unity of its people. These Mumayyiʿah who appeared or came out in the open between 2000 and 2010 were really operating on the back of these methodologies and foundations which were refuted in the previous decade. However, they reformulated certain principles with more subtle expressions in order to justify their continued friendship, allegiance and collaboration with those who had been refuted such as Muḥammad al-Maghrāwī, ʿAdnān ʿArʿūr, Muḥammad Ḥassān[42] and others and to facilitate the taking of wealth from Ikhwānī organizations such as Iḥyā al-Turāth of Kuwait.

We now present statements from the four major scholars mentioned earlier, **Shaykh al-Albānī**, **Shaykh Bin Bāz**, **Shaykh Ibn al-Uthaymīn** and **Shaykh Muqbil** in praise of Shaykh Rabīʿ and in vindication of his refutations against the opposers.

outward face of Salafiyyah and they have in the past won the the trust and confidence of Salafī scholars.

[42] A Quṭbī from Egypt.

4. Shaykh Muḥammad Nāṣir al-Dīn al-Albāni

Shaykh al-Albānī (raḥimahullāh)[43] stated in his well known cassette regarding the innovation of al-Muwāzanah:[44]

> In short, I say: Certainly, the carrier of the flag of al-Jarh wat-Taʿdīl today, in the current times - and in truth – is our brother, Doctor Rabīʿ. **And as for those who refute him, then they do not do so on the basis of knowledge ever**. **And the knowledge**

[43] Despite what is claimed by the Mumayyiʿah, Imām al-Albānī has a long history of refutation against falsehood and its people, for he refuted all the various factions and sects from the Ṣūfīs, Rāfiḍīs, Takfīrīs, Tablīghīs, Ikhwānīs, Surūrīs, Quṭbīs, Taḥrīrīs, Māturīdīs, Ashʿarīs and others. He refuted specific individuals by name, declaring them as innovators, others as ignorant, others as followers of desires, others as oppressors and he also made takfīr of Ḥaṣan ʿAlī Saqqāf (a Rāfiḍī Jahmī) whom he debated many times. Even in matters of jurisprudence, the Shaykh wrote refutations against others (both those from Ahl al-Sunnah and those from Ahl al-Bidʿah), sometimes showing harshness. The Shaykh was also outspoken against the groups and parties involved in siyāsah (politics) as it clashed with the methodology of the Prophets, that of al-Taṣfiyah wal-Tarbiyah, a phrase coined by the Shaykh to represent the true basis of rectification in contrast to the ways of the Ikhwānīs. Compiling the refutations of Shaykh al-Albānī against groups, sects and individuals in matters of ʿaqīdah, manhaj and fiqh would comprise a large volume. This shows that the Shaykh is a rabbānī (nurturing, cultivating) scholar who distinguished between truth and falsehood and was not a compromiser.

[44] This statement occurs in the course of refuting the bidʿah of al-muwāzanah innovated by the Ikhwanīs in order deflect legitimate criticism against their leaders and figureheads. Shaykh Rabīʿ, astute and perceptive of the long term consequences of these destructive principles, authored in this regard to refute their doubts.

is actually with him. Even though I always say, and I have said these words to him on the phone many times, that if only he was soft in his approach it would be more beneficial for the people regardless of whether they are with him or against him. **But as from the point of view of knowledge, then there is nothing for which the man can be criticised absolutely**, except what I have just mentioned regarding his severity and harshness[45]. But as for the claim that he does not weigh matters correctly, **then this is an extremely weak (meagre) saying**. No one says such a thing except one of two people. Either **an ignoramus** and it is desirable that such a one be taught, or **a deviant** and we have no control over such one except that we supplicate to Allaah that he guides him to the Straight Path. This is the answer to the question, and perhaps this is sufficient, and all praise is due to Allaah.

Shaykh al-Albānī (raḥimahullāh) also said:[46]

We, without doubt praise Allāh - the Mighty and Majestic - that he has provided for this righteous daʿwah, which is firmly founded on the Book and the Sunnah upon the methodology of the Pious Predecessors, a number of callers in the Islāmic lands who establish the duty that is obligatory for some to fulfill and which is established by very few people in the Islāmic lands today. So belittling these two Shaykhs[47] who call to the book and the Sunnah and what the Salaf al-Ṣālih (Pious Predecessors) were upon and fight against those who oppose this correct methodology is, as will not be hidden from one and all, is something which emanates only from one of two people: Either from an ignorant person or a follower of desires. As for the ignorant person, then it is possible to guide him, since he thinks that he is upon some knowledge - so when the correct knowledge

[45] Many of the people of desires latch on to this one sentence to the exclusion of everything else the Shaykh said which is as clear as daylight.
[46] Silsilatul-Hudaa wan-Noor (no.851/1).
[47] Referring to Shaykh Rabīʿ and Shaykh Muqbil.

> becomes clear then he is guided. But as for the follower of desires then there is nothing we can do with him unless Allaah - the Blessed and Most High - guides him. So these people who speak against the two Shaykhs - as we have mentioned - are either ignorant and so should be taught, or (they are) followers of their desires - and we should seek refuge from the evil of such a person, and we ask Allāh - the Mighty and Majestic - that He either guides him or breaks his back. What I have seen in the writings of Shaykh Dr. Rabīʿ is that they are beneficial, and I do not recall having seen a mistake he has made, or any departure from the methodology upon which we are united with him and he with us.

The two previous statements were made by Shaykh al-Albānī at a time[48] when Shaykh Rabīʿ had authored in refutation of Salmān al-ʿAwdah, Safar al-Ḥawālī, ʿAbd al-Raḥman ʿAbd al-Khāliq, Adnān Arʿūr and others. All of these individuals were attempting to draw the Salafīs into the methodologies of Sayyid Quṭb and Ḥassan al-Bannā using deceptive slogans and principles. Between them, these innovators were attempting to nurture the Salafī youth upon the two aspects of the Ikhwānī methodology, one which deals with the ideological elements of takfīr and ḥākimiyyah and the other which deals with the practical elements of khurūj (revolt) or entry into democracy and parliamentary elections or demonstrations and rallies against the authorities. This second aspect requires amassing large numbers of people. Hence, principles were innovated or extended from others[49] to allow cooperation with the innovators and deviants with a view to increasing numbers to faciliate the implementation of political agendas on large scales.[50] More

[48] Around 1417H (1997CE).

[49] The foundational principle being that of Ḥassan al-Bannā, "*Let us cooperate in that which we agree and excuse each other in that which we disagree.*"

[50] Today, Salmān al-ʿAwdah continues in this way, opening arms to sufīs, shiʿites, liberals and modernists.

sophisticated reformulations of these same principles were utilised by those who came after, such as al-Maʾribī, to continue the war against the Salafī methodology and Shaykh Rabīʿ, recognizing their true and real origins, proceeded to refute them as he had refuted the earlier ones.

4. Shaykh ʿAbd al-ʿAzīz bin Bāz

In the book of ʿAbd Allāh bin Muḥammad ʿĀmir al-Aḥmarī, *al-Nuqūlāt al-Salafiyyah Fi al-Radd ʿalā al-Ṭāʾifat al-Ḥaddādiyyah*, the author states:[51]

> And I am not the one who described the Shaykh (Rabīʿ) with this title. Rather, our respected Shaykh Ibn Bāz (raḥimahullāh), when I asked him fourteen years ago, I said, "O our Shaykh. Does Shaykh Rabīʿ revile so and so and so and so amongst the callers?" **He said, "Fear Allāh, for the man is an Imām of the Sunnah."** And our Shaykh (Ibn Bāz) said in another gathering, "I did not know some things about them[52] except when some the Shaykhs notified us of them[53]."

Shaykh Bin Bāz would refer to Shaykh Rabīʿ, asking him to refute some of the opposers.[54] The Shaykh also eventually sanctioned the detention of some of the Quṭbiyyah in 1997[55], those whom Shaykh Rabīʿ had been warning against and refuting for many

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[51] Dār al-ʾAthar Li al-Nashr wal-Tawzīʿ (1431H, 1st edition) and it has an introduction by Shaykh Aḥmad bin Yaḥya al-Najmī and others.
[52] Referring here to the Qutbiyyah such as Safar al-Ḥawālī and Salman al-ʿAwdah and those with them.
[53] Referring to the Shaykhs of Madīnah at the time, at the head of whom was Shaykh Rabīʿ bin Hādī.
[54] Refer to http://themadkhalis.com/md/?ztcvm.
[55] In particular, Safar al-Ḥawālī and Salmān al-ʿAwdah who were made to face their errors in rousing the society against the scholars and rulers, implying takfīr, and effectively calling to revolution.

years prior. This was after much confusion was spread about Shaykh Rabīʿ, often through the use of generalized statements of advice that had been elicited from Shaykh Ibn Bāz or others who were not well-informed about the realities of Sayyid Quṭb and the Quṭbiyyah or yet others who were in reality allies and defenders of these deviants.[56]

[56] Such as Shaykh Ibn Jibrīn.

5. Shaykh Muḥammad bin Ṣālih al-ʿUthaymīn

Shaykh Muḥammad bin Ṣāliḥ al-ʿUthaymīn (raḥimahullāh) stated:[57]

> Indeed we praise Allāh, Free is He from all imperfections, the Most High, that He makes it easy for our brother, the Doctor, Rabīʿ bin Hādī al-Madkhalī to visit this region. [So that] the one to whom certain matters are not apparent may come to know that our brother, may Allāh grant us and him success, is upon Salafiyyah, the way of the Salaf. And I do not mean here that Salafiyyah is a ḥizb (party) which is set up to oppose the Muslims outside of it, but I mean by Salafiyyah, that he (Shaykh Rabīʿ) is upon the path of the Salaf in his Manhaj. Especially in the field of actualising Tawḥīd and throwing aside what opposes this [manhaj]. And all of us know tht Tawḥīd is the basis for which Allaah sent the Messengers upon them be peace and prayers...
>
> The visit of our brother, Shaykh Rabīʿ bin Hādī to this region, our city, ʿUnaizah, no doubt will have a good effect and it will also become clear to many of the people what used to be hidden from them due to the scare-mongering and rumour-mongering and also letting loose the tongue [of discord]. And how numerous are those who are remorseful about what they said concerning the ʿUlamāʾ, when it becomes clear to them that they (the ʿUlamāʾ) are upon the truth.

[57] In the cassette recording titled "*Itḥāf al-Kirām Bi Liqāʾ al-ʿUthaymīn Maʿa Rabīʿ al-Madhkhalīʿ wa Muḥammad al-Imām.*"

Then one of those present at the gathering says, "There is a question concerning the books of Shaykh Rabīʿ?" To which the Shayk replied

> **It is apparently clear that this question is not in need of my answer. And just as Imām Aḥmad was asked about Isḥāq bin Rāhawaih - raḥimahumullāh - and he replied, "Someone like me is asked about Isḥāq! Rather, Isḥāq is to be asked about me."** And I spoke at the beginning of my speech about that which I know about Shaykh Rabīʿ, may Allāh grant him success, and what I mentioned has never ceased to be what I hold about him in my soul, up until this time. And his arrival here and his words that have reached me, then no doubt, they are such that they will increase a person in his love for him and in his supplication for him.

6. Shaykh Muqbil bin Hādī al-Wādiʿī

Shaykh Muqbil (raḥimahullāh) has numerous statements regarding Shaykh Rabīʿs efforts and speciality in the field of criticism of methodologies and callers. He said:[58]

> **From the most insightful of people of the jamāʿāt (partisan groups) and the taint (dakhan) of the jamāʿāt in this era, is the brother, the Shaykh, Rabīʿ bin Hādī (may Allāh protect him). To whomever Shaykh Rabīʿ says that he is a ḥizbī, then after the passing of days it will be uncovered to you that he is ḥizbī, you will remember that.** At the beginning of his affair, a man may conceal himself (in terms of what he is upon), he does not like to be uncovered, however when he becomes strong and gains followers and (he is certain that any) speech about him will not harm him if he now openly manifests what he has with him. So I advise the reading of his books and benefiting from them - may Allāh protect him.

He also said in the same cassette:

> And I advise the brothers to benefit from the books of our brother Shaykh Rabīʿ bin Hādī - may Allāh protect him - for he is, if Allāh wills, insightful with respect to the Ḥizbiyyīn and he brings out this Ḥizbiyyah (present with people) with chisels, one of them said, "One of the commentators upon al-Kashshāf brings out al-

[58] In the cassette *Al-Asʾilat al-Sunniyyah lil-ʿAllāmah al-Diyār al-Yamaniyyah* and published in *al-Thanā al-Badīʿ min al-ʿUlamāʾ ʿalā al-Shaykh Rabīʿ* of Khālid al-Dhufayrī.

Iʿtizāl through chisels" and this one also (Shaykh Rabīʿ), he brings out Ḥizbiyyah through chisels. I advise with benefiting from his books and likewise benefiting from his cassettes.

He also said:[59]

By the praise of Allāh, Ahl al-Sunnah filter the society with a filtering. Shaykh Rabīʿ, "*There will never cease to be a faction from my Ummah, manifestly upon the truth. They will not be harmed by those who oppose them, nor abandon them, until the command of Allaah arrives and they are upon that*." **Shaykh Rabīʿ [is from amongst these] in the land of the Ḥaramayn and Najd, yes, by the praise of Allāh, he filters out the Hizbiyyīn with a filtering and he makes clear what they are upon**.

And he also said:[60]

And Shaykh Rabīʿ bin Hādī al-Madkhalī, for he is **a sign amongst the signs (āyāt) of Allāh in knowledge of the Ḥizbiyyīn**, but not like the āyāt of Irān, the Dajjālīn (great liars).

And he also said:[61]

And how many a Ḥizbī (has there been) who had some sway (power, strength, stronghold), rather exaggerated titles would be applied to him, yet after Ahl al-Sunnah clarified his condition he died and his ideology died with him. And from the esteemed contemporary Scholars of Ahl al-Sunnah who stand in the face of

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59 Refer to the cassette *al-Thanāʾ al-ʿUlamāʾ ʿalā al-Shaykh Rabīʿ*(Tasjīlāt Minhāj al-Sunnah) and *al-Thanā al-Badīʿ min al-ʿUlamāʾ ʿalā al-Shaykh Rabīʿ* of Khālid al-Dhufayrī.

60 *Tuḥfat al-Qarīb wal-Mujīb* (no. 75) and published in *al-Thanā al-Badīʿ min al-ʿUlamāʾ ʿalā al-Shaykh Rabīʿ* of Khālid al-Dhufayrī.

61 In his introduction to Shaykh Muḥammad al-Imām's book *Tanwīr al-Dhulumāt* (p. 6).

the people of falsehood are Shaykh Muḥammad Nāsir al-Dīn al-Albānī (raḥimahullāh) and Shaykh ʿAbd al-Azīz bin Bāz (raḥimahullāh) and **Shaykh Rabīʿ bin Hādī** and others.

7. Why Shaykh Rabīʿ is Reviled

Shaykh Ibn al-ʿUthaymīn made clear the reason why Shaykh Rabīʿ was reviled.[62] When asked the question:

> What is your advice concerning the one who forbids the cassettes of Shaykh Rabīʿ bin Hādī [from being distributed] with the claim that they cause fitnah and that they contain praise of the rulers of the Kingdom, and that his praise of them emanates from nifāq (hypocrisy)?

The Shaykh replied:

> We consider this to be a great error and mistake. Shaikh Rabīʿ is from the ʿUlamāʾ of the Sunnah, and from the people of goodness. His ʿaqīdah is sound and his manhaj is strong and sound. However, when he began to speak about some of the symbolic figureheads of some of the people, from amongst the latecomers they began to tarnish him with these faults. Do you know [this] now?

And in the speech of Shaykh al-Albānī which has preceded:

> So belittling these two Shaykhs[63] who call to the book and the Sunnah and what the Salaf al-Ṣālih (Pious Predecessors) were

[62] Though this is in relation to Sayyid Qūṭb and the Quṭbiyyah, the affair remained the same for those whom Shaykh Rabīʿ criticised thereafter, after the year 2000. It is only because he spoke against the errors of these people that speech against him increased further.

upon and fight against those who oppose this correct methodology is, as will not be hidden from one and all, is something which emanates only from one of two people: Either from an ignorant person or a follower of desires... So these people who speak against the two Shaykhs - as we have mentioned - are either ignorant and so should be taught, or (they are) followers of their desires - and we should seek refuge from the evil of such a person, and we ask Allāh - the Mighty and Majestic - that He either guides him or breaks his back. What I have seen in the writings of Shaykh Dr. Rabīʿ is that they are beneficial, and I do not recall having seen a mistake he has made, or any departure from the methodology upon which we are united with him and he with us.

And Shaykh Ṣālih al-Luḥaydān, when asked:[64]

Why has speech increased regarding Shaykh Rabīʿ and why do they revile him, may Allāh preserve you?

Replied:

The man, what an excellent man in his ʿaqīdah and in his jealousy for the religion. No doubt, those who speak about him, it is because he refutes the opposers of the Sunnah, the opposer harbours malice against him because he refutes the opposers. And (as for the one) who does not oppose (the truth), then perhaps he envies him because he (Shaykh Rabīʿ) is aware of what he did not become aware of. The man, what an excellent man, in knowledge and dīn.

[63] Referring to Shaykh Rabīʿ and Shaykh Muqbil.
[64] On 6th Safar 1435H. Refer to http://themadkhalis.com/md/?tpiqg for audio.

9. Shaykh Rabīʿ's Advice

In a recently distributed audio recording[65] Shaykh Rabīʿ made the following remarks in response to a question about al-Jarḥ wal-Taʿdīl[66]:

> When you reach this level in knowledge, awe (of Allāh), asceticism and sincerity for the sake of Allāh, then you will know how to seek nearness to Allāh through that and how you protect the religion through that. For the knowledge of al-Jarḥ wal-Taʿdīl is a mighty (type of) knowledge, only the unique ones amongst the people embark upon it. Even (the statements of) many of the senior memorizers (ḥūffādh) of ḥadīth were not considered by the scholars in the field of al-Jarḥ wal-Taʿdīl. And I say to you that I am not from the scholars of al-Jarḥ wal-Taʿdīl and I advise the brothers to abandon exaggeration (ghuluww) - may Allāh bless you - for I am merely a critic, a critic, I criticised numerous, specific people for their errors and then people elevated this - may Allāh bless you - and I free myself to Allāh from exaggeration (ghuluww). Do not say, "Shaykh Rabīʿ is the ʾimām of al-Jarḥ wal-Taʿdīl," ever. I call Allāh to witness that I hate this speech, leave these exaggerations my brothers! By Allāh, since time, due to my nature, I (instinctively) hate these affairs. When I pause (and reflect) over Ibn Khuzaimah being an ʾimām amongst the ʾimāms,

[65] I have been unable to verify the exact date of the recording and it has been suggested that it is an old recording from around 2004 in which case it would follow the tribulation of Fāliḥ al-Ḥarbī.

[66] The question was, "How can we show devotion to Allāh, the Mighty and Majestic, through the science of al-Jarḥ wal-Taʿdīl which is from the noblest of sciences?"

and he is, by Allāh, a mighty ʾimām. however, (saying) "*the ʾimām of ʾimāms,*" by Allāh, I consider it weighty. But these labels have entered the Muslims, look at the way the Companions were addressed (by each other), "ʿUmar said", "ʿUthmān said", "ʿAlī said", "So and so said" and as for us, we have not arrived at (a level of) excellence - may Allāh bless you - so abandon these embellishments.

The one who has knowledge, he knows the manhaj of the Salaf, then he can criticise. The scholars of al-Jarḥ wal-Taʿdīl have explained to us the conditions of the narrators, the liars, the abandoned onees, those poor in memory and those who are weak to the end of all of that (from the) trustworthy ones, the upright (reliable), the memorizers to the end of all of that. We are critics, I am a weak critic, I criticise the mistakes that others besides me remained silent about or they were heedless of them. So leave these affairs [of exaggeration] - may Allāh bless you - I mean that the one has knowledge and knows the manhaj of the Salaf and sees that there are clear innovations in front of him, he clarifies them for the sake of Allāh, out of sincerity of purpose for the sake of Allāh, the Blessed and Exalted, out of protection for this religion.[67] An innovator comes, he distorts the religion with his innovation and he speaks about Allāh without knowledge, he spreads his misguidance in the name of religion whether his mistake is in creed, in worship, in methodology, in politics or economics, in an affair amongst the affairs.

But now exaggeration (ghuluww) has spread in the arena of Salafiyyah, exaggerations, embellishments (in praise) they are spread until some of them have reached the level of the Rāfiḍah and the Sūfiyyah and Ḥulūl[68], and we free ourselves from this

[67] This is what the Salafīs are upon following those Scholars from Ahl al-Sunnah who have played an instrumental role in this field. However, this activity is disliked by the Mumayyiʿah.

[68] One of the followers of Yaḥyā al-Ḥajūri stated about him in poetic form, "If they were to melt him (Yahya al-Hajuri), his flesh would have melted as the

exaggeration. So traverse the methodology of the Salaf in moderation, balance and putting people in their proper placees without anything of exaggeration - may Allāh bless you.

So we, the students of knowledge, we are now in the arena, the students of knowledge, we have criticised some of the errors, so we have some acquaintance (thereby). So I advise you O brothers that you traverse the path of the Righteous Salaf in learning, manners, calling (others). Do not be harsh, be without exaggeration upon a call that is accompanied with forbearance, mercy and lofty manners. By Allāh, the Salafi daʿwah will spread (through this). At the moment Salafiyyah is being consumed, those who ascribe, and I do not say "Salafīs", those who ascribe (to Salafiyyah), some of them wrongfully ascribe to this manhaj, they consume each other in front of the people, they distort the Salafi daʿwah by this path. So I advise the likes of this one to fear Allāh, the Mighty and Majestic, that he learns beneficial knowledge and works righteous deeds and that he calls the people with knowledge and wisdom. O brothers, the Internet sites are smeared now, all the people are mocking those whom they call "Salafīs", they mock them and they applaud with rejoicement - may Allāh bless you.

Sunnah and would have become the verses of the Remaining Book" and the Scholars of Ahl al-Sunnah refuted this and explained that it amounts to ḥulūl (indwelling), since the Qurʿān is the Speech of Allāh, it is an attribute of Allāh, the Exalted. This is just one instance of many of the type of ghuluww (exaggeration) that the Shaykh is warning against. Other statements of ghuluww include their saying that shining the shoes of al-Ḥājūri for a lifetime would amount to nothing much. That people flock around al-Ḥajūrī as people encircle the Kaʿbah. They have statements implying that al-Ḥajūrī has combined the traits of the Prophet, the Companions and the Imāms of the Salaf. That Yaḥyā al-Ḥajūrī excels over al-Shāfiʿī and Aḥmad. One of them expressed in poetry that he made istighāthah (seeking relief) through al-Ḥajūrī in his absence when he was stirred with grief. Some of them stated that al-Ḥajūrī outshines both the sun and moon with his brilliance, and other such statements which resemble the exaggeration of the Rāfiḍaḥ and the Ṣūfiyyah.

The one amongst you who learns and understands tafsīr he presents statements about tafsīr to the people, the verses relating to the rulings, the verses relating to maners, the verses relating to beliefs, that's it, he spreads them amongst them people, this is daʿwah. The one who is grounded in (the field of) ḥaḍīth - may Allāh bless you - he spreads statements regarding the meanings of the ḥadīth and what it comprises of rulings, of what is lawful and unlawful and (what it comprises of) manners and so on. Fill the world with knowledge, the people are in need of this knowledge. These reckless actions (of disputation and bickering) distort the Salafī methodology and cause the people to flee from it. Leave these reckless actions whether they are on the Internet or in any situation amongst the situations, in any city amongst the cities. Present beneficial knowledge to the people and do not enter into disputes with the people and nor amongst yourselves. You have read in this book that the Salaf used to flee (and warn) from debates. Do not debate except in the state of compulsion and no one ought to debate except a Scholar who is able to subdue the people of innovation. And do not enter into disputes amongst yourselves. When an error occurs then refute it with knowledge, do not enter into diversions and fabrications because this causes wastage upon the Salafī daʿwah and harms it with such excessive harms whose likes I have not witnessed in history.

But these criminal avenues, like this satanic Internet, it has bolstered these problems. Everyone who scratches his head brings his tribulation to the Internet. Leave these things. Speak with knowledge and it will ennoble you, it will ennoble your daʿwah and the one who does not have any knowledge he should not write (things) for people, neither on the Internet nor elsewhere - may Allāh bless you. And be far away from jealousies and harbouring grudges, otherwise, by Allāh, this daʿwah will perish. I hope that there is no one amongst you who has participated in this tribulation, I ask Allāh to grant firmness to us and you upon the Sunnah. Listen O brothers, whoever has knowledge and has mastered it (with precision) then let him write on the Internet with what benefits the people, in tafsīr - and

he is sure, certain - what comprises beliefs, manners, rulings and so on - may Allāh bless you - and tafsīr also is an ocean, it is an ocean, by Allāh you are scooping from an ocean. All the ḥādīths with you, explain them for the people, seek help through the explanations of the Scholars (and give) a precise, detailed explanation, then present it to the people, in matters of creed, worship, manners and in a wise, reposed manner that will benefit the people. By Allāh you will see how it will develop, how it will grow, how the world will become illuminated through it. Right now, Salafiyyah is being wronged by these (aforementioned ways) - may Allāh bless you. I advise you to abandon argumentation and disputation on the Internet and in the various arenas (of daʿwah). I advise you with this - may Allāh bless you. And the one who has knowledge he speaks with knowledge, he writes with knowledge, he invites others with knowledge, he invites with proof and evidence. But avoid difference(s) and do not stir up the causes of separation between yourselves. When a person makes a mistake, his error should be presented to the Scholars who will advise how to resolve and treat this (mistake). May Allāh bless you, straighten your affairs and unite your hearts, may Allāh bless you.

The essential points in the Shaykh's advice can be summarized as follows:

1. The Shaykh's dislike of the title *ʿImām of al-Jarḥ wal-Taʿdīl* and what is similar to this and considering this as exaggeration, that he does not befit this title and it should be abandoned.

2. That he is a mere critic who criticised certain people for their errors when others from the people of knowledge remained silent or were unaware of these errors.

3. That anyone who has knowledge and knows the manhaj of the Salaf and sees clear innovations, he should clarify

them for the sake of Allāh considering that the Innovators have come and distorted the religion and spread their misguidance in various areas of the religion.

4. That there is to be found within the arena of Salafiyyah a type of exaggeration (ghuluww) which is like that found with the Rāfiḍah and the Sūfiyyah towards their scholars and leaders.

5. The Shaykh explains that Salafiyyah is being consumed and eaten up by a people who ascribe to it, they are not really Salafīs, but they ascribe to it out of oppression, and they distort the Salafī daʿwah through their activities.

6. Whoever has knowledge, precision and understanding in a particular field of knowledge such as tafsīr, or ḥadīth, then he should write and explain and present this knowledge for the benefit of the people.

7. That reckless activities such as debating and arguing whether amongst Salafīs or with the Innovators should be abandoned.

8. That errors emanating from Salafīs should be refuted with knowledge and matters should be referred back to the Scholars.[69]

[69] This is what the Salafīs have been doing with respect to dubious callers in the West who claim Salafiyyah but operate on the principles of the very Mumayyiʿah that Shaykh Rabīʿ has expended great efforts in refuting. However, this is not pleasing to those callers and their followers.

10. Shaykh Rabīʿ's Humility

In his book *Bayān Fasād al-Miʿyār Ḥiwār Maʿā Ḥizbī Mutasattir*,[70] Shaykh Rabīʿ writes:

> I say firstly: Allāh knows that I despise this title[71] and I do not desire to be labelled with it. This is known well by many of my brothers from the students of knowledge and from the esteemed scholars is Shaykh Ḥammād al-Anṣārī, he knows this well about me, that I am hurt if I am called with this (title).[72]

In the cassette "*Asbāb al-Inḥirāf*", the Shaykh's lecture was introduced by a student who praised the Shaykh in numerous ways and at one point he referred to the statement of Imām Muslim regarding his Shaykh, Imām al-Bukhārī, that he is "the teacher of teachers" intending to apply this to Shaykh Rabīʿ. So the Shaykh, after he commenced his talk, stated:

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[70] Written in 1417H (1997CE).

[71] Referring to the title of "Doctor."

[72] From the lack of intelligence of those who spread the Shaykh's denial that he is an ʾimām of al-Jarḥ wal-Taʿdīl, intending by that to discredit what the Shaykh has stood to perform of refuting the opposers to the Salafī manhaj, is that applying their reasoning requires that they also reject the Shaykh's doctorate. This is because the Shaykh received his doctorate through the satisfaction of his examiners. And likewise the Shaykh was described with those words "*an Imām of the Sunnah*", the "*the carrrier of the flag of al-Jarḥ wal-Taʿdīl*" and what is similar to that by his teachers (al-Albānī and Ibn Bāz) who knew and understood what they were saying, upon knowledge and insight, not upon ignorance or sentiments.

And I excuse myself from what the brother said about me, for by Allāh I am not around (Imām) al-Bukhārī and not even close to him, no and no and no. The distance is awfully vast between us and between al-Bukhārī. I am nothing more than a student of knowledge and I ask Allah to grant us sincerity in what we say and do and in what we present in benefiting the people, alongside our weakness therein, and we ask Allāh to write it in our page of good deeds.

11. Closing Notes

The following four observations should be noted in light of what has preceded:

First: In contrast to the followers of al-Ḥajūrī who gave rise to a type of exaggeration (ghuluww) that is found commonly with Sūfīs and Rāfiḍīs, the expressions used by the Salafīs originated with the Imāms of the Sunnah such as Shaykh al-Albānī, Shaykh Ibn Bāz, Shaykh Ibn al-ʿUthaymīn and Shaykh Muqbil. **And that is a great difference.** These scholars described Shaykh Rabīʿ as "*an Imām of the Sunnah*", "*the carrier of the flag of al-Jarḥ wal-Taʿdīl*", "*From the most insightful of people of the jamaa'aat (partisan groups) and the taint (dakhan) of the jamāʿāt in this era*", "*he filters out the Ḥizbiyyīn with a filtering and he makes clear what they are upon*", "*a sign amongst the signs (āyāt) of Allāh in knowledge of the Ḥizbiyyīn.*" Two of these Shaykhs are the teachers of Shaykh Rabīʿ (al-Albānī, Ibn Bāz) and the other two are his peers. There is a huge difference between the teacher praising and commending his student and between ignoramuses, poets and the sentimental ones singing exaggerated praises of their teacher upon the way of the Ṣūfīs.

Second: It is a sign of the humility and modesty of Shaykh Rabīʿ that he dislikes titles and advises that their use be abandoned. Shaykh al-Albānī, when he was referred to as a "*Scholar*" (ʿālim), stated he is merely a "*student of knowledge*" (ṭālib al-ʿilm) and this is the way of the people of knowledge, their knowledge produces humility, indicating that it is genuine knowledge.

Following the tribulations of the Ḥaddādiyyah such as al-Ḥarbī and al-Ḥajūrī, one of exaggeration and extremism, it is from the wisdom of the Shaykh to advise and warn against the ways and means that can lead to exaggeration. However, just because Shaykh al-Albānī does not like being called a "Scholar" does not mean he is not a scholar, and similarly, whatever Shaykh Rabīʿ has been described with by his teachers and peers does not mean that there is no truth in what they said just because Shaykh Rabīʿ dislikes such titles and descriptions.

Third: Those who have been criticised by the Scholars in one way or another from the likes of Taḥir Wyatt, Abu Usāmah Khalīfah, the Madeenah.Com network and numerous others, it has never been known from them to give attention to the refutations of Shaykh Rabīʿ against the mockers of the Prophets, revilers of the Companions, promoters of corrupt principles, distorters of Salafiyyah, allies of the Ikhwānīs, and shielders of the various jamāʿāt in the same way they give attention to attacking and undermining the Salafīs who value Shaykh Rabīʿ's efforts and writings over the last two decades. This reality is apparent and is a matter of public and open historical record. All people with acquaintance in this matter recognize the hypocrisy that is readily apparent in their selective promotion of many of Shaykh Rabīʿ's statements. Times have changed, we no longer live in those confusing days of the 1990s when you could cause mass confusion by promoting general speech from Shaykh Ibn Bāz or Shaykh Ibn ʿUthaymīn. The foundations of Salafiyyah have been clarified, distinguished and made apparent and they provide a framework of clarity in the context of which people's actions, activities and loyalties are evaluated and scrutinized. Thus, it is highly questionable when a people with very little if any concern for the clarity provided in hundreds of written and spoken refutations of the Shaykh against the people of falsehood

are keen and eager to spread only certain general advices of the Shaykh exclusive to everything else.

Fourth: The reader should be perceptive enough to realise the actual intentions of some of those who spread this speech of Shaykh Rabīʿ and the inner workings of their minds. Many of them do not value the statements of Shaykh al-Albānī, Shaykh Ibn Bāz, Shaykh Ibn al-ʿUthaymīn, Shaykh Muqbil and others regarding Shaykh Rabīʿ, and their intent is as much to say "See Shaykh Rabīʿ is nothing special, he said it in his own words"as it is to promote the advice contained therein. Their intent is to utilize the humility and modesty of the Shaykh to belittle his actual status and his efforts because they resent and reject his refutations against those to whom they have an attachment and whose manhaj they identify with such as al-Maʿribī and al-Ḥalabī from the **Mumayyi'ah** and al-Ḥājūrī from the **Ḥaddādiyyah** and Ibrāhīm al-Ruḥaylī from the **Mukhadhdhilīn**.

And all praise is due to Allāh and may the ṣalāt and salām be upon His Final Messenger.

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Ibn al-Qayyim (raḥimahullāh) said:

> The people of Islām are strangers amongst mankind. And the believers are strangers amongst the people of Islām. And the people of knowledge are strangers amongst the believers. And the people of the Sunnah who separate it from the desires and innovations, they are strangers. And those who call to it and have patience upon the harm of the opposers, they are the severest of them (all) in strangeness. However, they are the people of Allāh in truth. There is no strangeness for them (in reality), (rather) their strangeness is only in relation to the majority about whom Allāh, the Mighty and Majestic, said, "**If you were to obey most of those upon the Earth they would misguide you from the path of Allāh**" (6:116). So the ones (mentioned in the verse) are (the real) strangers to Allāh and His Messenger and their strangeness is the deserting (type of) strangeness even if they are well-known and pointed towards.

Madārij al-Sālikīn (3/186).

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